

We would like to hear that your name is on God's roll of honor. It is good to have our name on the roll of honor on earth but much better to have it on God's roll of honor too.

DUNLAPS, IND., March 28, 1894.

DEAR EDITOR:—This is my first letter for the paper. I am only nine years old.

Mamma is sick and I help do the work. We organized our Sunday school last Sunday. Papa is the superintendent. We expect Brother Haskins to begin our meeting next Sunday. J. Allen Miller is our regular preacher. I love to go to church.

I am sorry that Homer is worse. I remember seeing him at Warsaw last summer. I will send ten cents for Mr. Holsinger.

Your little friend,

Florence Bemenderfer.

We trust the members will all unite in earnest and faithful prayers for the success of your meetings. God always answers the unselfish prayers of his people. God bless you for your love to Brother Holsinger.

LANARK, ILL., April 5, 1894.

DEAR EDITOR:—Well Homer, I am sorry I did not know that Brother Roland was going to Chicago to see you for I would have sent you a bouquet of flowers. My brother Ira and I will each send ten cents to Brother Holsinger. Well Lizzie R. I would like to see a letter in the EVANGELIST from you. You say you were glad to see a letter from me, so write a big letter, Lizzie.

The Lord says "It is more blessed to give than to receive" and he also says, "Give and it shall be given unto you". So we feel sure the Lord will bless you for your sacrifice. Homer appreciates your good intentions.

LANARK, ILL., March 31, 1894.

DEAR EDITOR:—I have been reading a book of Bible stories and I will tell you one. There was a widow who had an only son; he died, and when they were taking him to his grave they met Jesus, he saw the woman crying and then he said to the dead man: "young man I tell you to arise," and the man was alive again, sat up and began to talk; then the woman was happy. I will tell another the next time I write. I will send ten cents for Bro. Holsinger.

Truly, Fannie B. Walker.

What a loving Savior we have that even the dead hear his voice and are raised up. We should even go to him with our trials and he will hear us if we but do his will.

Louisville, O., Apr. 7, '94.

Dear Editor:—This was my third attempt to write for the children's column. I was at a social the other evening at Jonas Keims, there were about seventy persons there; and we had a good time. They charged ten cents for supper. The missionary society made a very beautiful quilt that had on it seven hundred and thirty names. And they sold it at the social for six dollars and seventy-five cents. The society got including what they got for names about eighty dollars.

Morris S. Kimmel.

Akron, Ind., March 26, 1894.

Dear Editor:—Moses lived in the king's house till he was forty years old. The Bible says that he was "learned in all the wisdom of the Egyptians". One day he went out to visit his brethren, who were still very cruelly treated. In trying to take the part of one of them, he got into a strife, and killed the cruel Egyptian who had done

wrong. When Pharaoh heard of this, he was very angry, and Moses had to flee to the land of Midian to save his life.

Maud Hoffman.

Mc.h 27, 1894.

Dear Editor:—I love to read the EVANGELIST, and to hear of the good that is being done in the world, and of the little folks that are giving their hearts to God. I do not yet belong to church but think I will sometime for Jesus said "Suffer the little children to come unto me and forbid them not for such is the Kingdom of God. I'm sorry to hear that Homer is worse. I was to church to-day; Brother Rittenhouse preached. Good-bye,

Peal Yagel.

We trust you will soon be drawn to God Who will lead the way.

CENTERVILLE, IA., Mar. 8, '94

DEAR EDITOR:—If I live I am going to write a letter every month this year. The Methodists held a protracted meeting about four miles from our place. We attended it several times. They took in about fifty members. The nearest Brethren church is New Hope, about twenty miles from where we live. Elder Enslow is their pastor. I would like to live close where I could attend Sunday school and church. Where is the middle verse in the New Testament?

CLYDE STICKLER.

Any child who cannot attend Sunday school is unfortunate and we hope it will not be many days till you can be a regular attendant at Sunday school. Read your Bible and you will learn much of the love of God and his Son.

#### HOW NOT TO HELP THE POOR.

Few men have given a more careful and thorough investigation to the subject of poor relief than President John H. Finley, of Knox College. For a number of years secretary of the New York State Board of Charities, and at present editor of the *Charities Review*, he is well-qualified to discuss in a practical manner, the problems involved in this article "How Not to Help the Poor," which appears in the February number of *The Chautauquan*. He says:

"The most valuable gift a man can give his neighbor is a conception of his relation to God and to man and an inspiration to live true to those relationships. A gift which makes him insensible to that is worse than useless—it is harmful. The parable of Dives and Lazarus pictures the translation of Lazarus in the arms of angels to the bosom of Abraham, while Dives groaned in the torments of hell. But I do not believe that the Master meant to assure beggary or poverty or misery here on earth of such a reward hereafter. Lazarus was used as a foil for the hard-hearted rich man who on earth was clothed in purple and fine linen and fared sumptuously every day. Pauperism—the state of dependency upon others—is as effective a bar to heaven as riches. The rich man's soul is tied to his wealth and the gate is not wide enough for both. The wings of the pauper's soul are atrophied by his parasitic existence so that he cannot leave earth. And so I repeat the thought, the question of *How not* and *How to Help the Poor*, is as important as the destiny of a soul."

#### BISHOP PIERCE ON REVIVALS.

We call special attention to this extract:

"The Church needs a revival for the salvation of her own unregenerate members. This is true of all the churches. We all have some hard cases unconverted and unreformed; baptized sinners they are. Men of business, overcharged with the cares of this life, making haste to be rich; society women, devotees to etiquette and fashion, who would rather grieve the Spirit than to provoke unfriendly criticism; young people, gay and giddy, who have never actually renounced the pomp and vanities of the world. O beloved, there is a great work to be done in the Church! Judgment must begin at the house of God. Many members of the Church have never been converted at all. They know nothing, experimentally, of a sin-pardoning God. A new heart is to them a vague, mystic term. They have never received 'the white stone, with the name written thereon which no man can read but he to whom it is given. There are secrets in religion revealed only in personal consciousness. There is no medium through which even the Spirit can interpret. To all this inner life and its sweet private communion with God many bearing the Saviour's name are utter strangers.

"To bring all these outer-court worshippers into the holiest of all by the new and living way would relieve the friction of our machinery, take off the brakes, diminish the dead load, and add immensely to the propelling power—if not by the accretion of force, certainly by freedom of motion. I have seen an overloaded engine on a railroad, on an up-grade, of a frosty morning revolve its driving-wheels with tremendous rapidity, and yet make no progress. The power was there, but the conditions were unfavorable. Time is lost, steam wasted, before momentum can come in as a factor in the difficulty. There is a vast deal of power in the Church, not latent exactly, but embarrassed. There is so much *vis inertiae*, dead weight, indisposition to move or to be moved—so much worldliness to overcome—that time and labor are lost in making a start. And then, the movement is not natural—life acting of itself—but artificial, forced, always ready and willing to stop. Thus many of our protracted meetings exhaust preacher and people before there is a tear or sigh, a shout or an amen, to inspire hope or cheer the workers to further trial.

"Let every preacher seek the power from on high. Let him go to his people freighted with the fulness of the blessing of the gospel of Christ."

The road to Heaven is very steep to the man who is trying to get there without doing any giving.